

# Light:

*A Journal of Psychical, Occult, and Mystical Research.*

"WHATEVER DOETH MAKE MANIFEST IS LIGHT."—Paul.

"LIGHT! MORE LIGHT!"—Goethe.

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## NOTES BY THE WAY.

Contributed by "M.A. (Oxon.)"

I may revise a little Mr. Kiddle's account of the Buckworth incident, as narrated in my last week's Notes. The identification was more remarkable than he makes it. We knew nothing of this spirit. We had never, naturally, heard of her. But a friend of antiquarian tastes one evening pulled down an old dust-laden volume and drew my attention to it. It was in the house of my friend, Dr. Speer, and the books, placed at the top of a large room, were covered with the dust of many years, and had evidently not been disturbed. He selected a volume of the *Register*, and expatiated on its contents. Then, and not till then, it occurred to me, by one of those sudden flashes of thought, to take down the 1773 volume, and there I found the record of the event. This is one out of many cases: one of which occurred only the other day. They demonstrate the existence of intelligence beyond my own, and that intelligence consistently maintains that it is the survival of one that was once incarnated on this earth. It is, as Mr. Kiddle says, for those who impugn that claim to make out a better case for their own contention. He continues:—

"E. V. Wilson said on one occasion, in the presence of a large audience, pointing to one of his hearers: 'There stands by that man the spirit of a soldier; he is dressed in uniform [describing it minutely]. This spirit says he was shot in 1863, in the army of the Potomac. He says you are his Uncle Ira, and he wishes to be remembered to you.' Now every portion of this statement being correct, and the clairvoyant knowing nothing of the individual addressed, does it properly and logically serve to identify the spirit? What may be urged against it? Two hypotheses: (1) That the man was thinking of his Uncle Ira, and the medium read his mind; or (2) Another spirit personated the individual spoken of. If it was merely mind-reading, we may ask why did the clairvoyant see a separate form? A projection of the mortal mind, replies the sceptic, but without any proof whatever that such a phenomenon may occur. Suppose, however, the hypothetical mind-reading process must be ruled out as in such cases as that of Charlotte Buckworth, of which we have a great multitude; then the sceptic falls back upon spirit personation. This is, obviously, a long step in advance, as it passes from Psychism to Spiritism—it admits the existence of a spirit-world and its inhabitants; and this step the psychical research societies have not yet taken. To them it is a long way off."

Mr. Kiddle is not at all disposed to deny the fact of impersonation of one spirit by another. I have seen repeated cases of it: and I agree with him that it is "an exceedingly important topic in the consideration of spirit-identity." We may learn much from recent hypnotic research. As Mr. Kiddle puts it:—

"The phenomena of mesmeric ecstasy seem to me to present some evidence of this kind that is less subject to the hypothesis of personation. In the magnetic state the spirit of the sensitive seems to pass from the body, and to acquire the ability to visit the spirit-world and to see and converse with its inhabitants. A large num-

ber of such cases are described by Cahagnet in his remarkable work entitled the *Celestial Telegraph*. The spirits answer to a call by names, and the sensitive, uncontrolled, and speaking in his or her own individuality, describes them and tells what they say. For example, a clergyman of Paris, in order to test the actuality of Cahagnet's phenomena, and rule out all suspicion of mind-reading, 'requested his maid-servant to give him the name of one of her acquaintances who had been dead some time.' He came to the magnetiser and asked for Jeannette Jex. In the trance the ecstatic said: 'I see a woman who is not tall; she may be from thirty to forty years of age; if she is not hump-backed she must be bent a good deal, for she has a very awkward deportment. Her hair is of a brown colour, approaching a red; she has small grey eyes and a large nose. She is not good-looking; she has a long chin, a receding mouth, and thin lips. Her dress is that of a peasant. I see her in a cap, with two flat bands rounded over the ear. She must have suffered from a determination of blood to the head and other ailments [describing them]. She was ill a long time.' All these particulars were verified by the description which the maid-servant gave of her mother, Jeannette Jex. Here, it seems to me, was a very complete identification of a spirit, which is not assailable by any hypothesis of mind-reading or of personation. This, however, is but a type of a large class."

A very pertinent reference is made to the experiences of the Seeress of Prevorst. Those experiences are very well worthy of study in the light of more recent knowledge. No memoir is so good as that of my lamented friend, "A.M.H.W." in *Pioneers of the Spiritual Reformation*:—

"In connection with this point, I may also refer to the case of Mme. Hanffe, the 'Seeress of Prevorst,' whose singular clairvoyant experiences, as related by her physician, Dr. Justinus Kerner, entirely established the fact that spirits may be identified; for those who came to her were, to a great extent, suffering spirits, troubled with the desire to have something done which they had neglected to do—in one case a receipt found for the payment of money for which the spirit's widow was being sued—and spirits agonised by remorse and asking for prayers to help them out of the darkness of that sad condition of mind. They were unknown to her, but by her descriptions they were easily recognised by others who had been acquainted with them in this life. It is not rationally possible to apply the hypothesis of personation to such cases—and they occur in the experience of all mediums, more or less. There was no spirit of deception; it was a sad—indeed, a dreadful reality. The seeress knelt and prayed with and for these troubled spirits, coming to her in the dark and sombre habiliments of woe; and, day after day, as she earnestly prayed for them, she saw them grow brighter; and after a time they went on their way—the upward pathway of progression—rejoicing, and blessing their kind mortal benefactress. Could such be of the kingdom of Satan? we ask the Christian theologian. Could all this be done for sake of malevolent or deceptive purposes—for fun, frolic, or mischief? we ask of the sceptical Spiritist. It shows that the curtain which separates the world of sense from the world of spirit is not rent for our sake alone, but for those spirits as well, if not chiefly, who, groping in the darkness caused by earthly passion and grossness, can be extricated and uplifted only (or chiefly) by such assistance as can come from the mortal plane to which these unfortunates are psychologically bound."

Mr. Kiddle is on safe ground when he insists that no amount of "test" will establish identity. It will go far, but it will not prove the case. These things are spiritually discerned: and the attempt to make spirits play tricks for tests results in their playing tricks in another sense:—

"The intercourse we often enjoy with the spirits of relations and friends in the privacy of the domestic circle, where critical

questioning, which so-called *scientific* Spiritualists so plume themselves upon, gives place to the heart's deepest affections, and to that *faith*, which is really the perception of the soul—an unclouded 'discernment of spirit,' which comes to all who can rise to the 'superior condition'—such intercourse affords an evidence of spirit identity that is often overwhelming. The basis of identification in these cases, while not different essentially from that of others referred to, is strengthened by a multiplicity of incidents, most of which can scarcely be described to a stranger. 'M.A. (Oxon),' in the work already quoted, very aptly says: 'In the seclusion of the family circle there occur repeated cases in which there are the strongest reasons for believing that the spirit is what it pretends to be—very many in which there remains no room for doubt. Such cases are often too sacred for publicity. They do not find their way into print; and even if they do, no coldly precise record, such as would find favour with an antagonistic critic, can give to him the conviction that comes from many a little turn of expression, or reference to scenes long past, or possibly from nothing more tangible than the intuitive certainty that this is indeed our friend; though we should find it as hard to prove it as some, even in our own days, have found it to prove their own identity. Under such conditions, where sincerity absolutely prevails on our side as well as on theirs, when we have taken care to present ourselves both 'pure in heart and sound in head' for the 'hour's communion' with the friends gone before, the spiritual atmosphere is pure, and we feel it. There is an air of moral consciousness, of straightforwardness, that gives reality to what is done, and predisposes us to believe that we are not the victims of an organised system of cruel imposition, prolonged over a period of many years, and trifling with the most sacred subjects as well as with the tenderest feelings of the heart.'

And what is the conclusion in my mind of the whole matter? It is not easy to say in a word. I have nothing to withdraw in respect of what I have written and published regarding Spirit Identity. There is nothing that I wish to modify as to the value of the evidence which I have publicly set forth. That was done before the days of hyper-refinement: before we cast about for expedients for accusing a communicating spirit plausibly of—it is best to say directly—lying. I have seen no reason to accept these superfine specifics for disbelief in the evidence of my senses. I do not accept them any more to-day than I ever did. I am perhaps more inclined to give weight to certain facts that make one pause before immediate acceptance of that which it is difficult, if not impossible, to *prove*. But there remains in my mind a very firm conviction that the return of departed human beings to this world is as completely proven to me as is, in the nature of things, possible.

### SOUL-FOOD.

BY "NIZIDA."

To ascend an eminence, to reach any transcending height, we need aids and appliances—a path, road, or steps cut in the rocky heights, an alpen-stock, or spiked shoes. Frequently we must go through a species of physical training to enable our bodies to bear this unusual fatigue and exposure. It is better even that the lungs should be strengthened to bear the more rarified air we find in regions elevated above those denser atmospheres we have been accustomed to breathe.

We all aim at ascending spiritual heights, but we either do not know what measures to take in aid of our efforts, or if we have intuitive suggestions thereunto, we neglect them, and allow ourselves to drift along, amused and absorbed by the pleasures or routine of life, hoping and intending some day to stop and earnestly attend to what the inner self urges upon us, and which we inwardly feel convinced is imperatively necessary. Some of us, again, content ourselves with dreams of that far-off mountain height, that more perfect soul-state which we fondly picture to ourselves we shall attain some day, but towards which we never make the slightest attempt to advance, so supinely satisfied are we with the luxurious ease of level paths in the valleys below. There are still others who load themselves with burthens, the cares of life, under which their backs

bend, their eyes are cast down before them, and, toiling along like beasts of burthen, they never behold anything but the lowest objects around. Their life is hard, or they make it hard for themselves and others by their anxious care to avert the fancied trials of a morrow which is always coming for them, and whose pains they feel and know perpetually beforehand,—thus making it a weary present. These catch only occasional glimpses of the mountain heights—perhaps only at early morn before the day's labours begin—where they stand in the far unattainable distance, cold, forbidding, glittering with snow and ice, making the soul shrink back with a sense of overwhelming fatigue and suffering. These never pick up sufficient energy to make the first steps towards ascension; for they are soul-starved upon the thistles of the barren common they have condemned themselves to plod along. There are those also who seem psychically gifted with a kind of pedal extremities, that nature gives to some of the lower creatures, which hold on to surfaces by a species of suction, clinging to the objects of their support with a tenacity that threatens to be lifelong; separating themselves with difficulty when they wish to shift their base, and progressing with an uncertain and painful locomotion. Such human molluscs never even dream of spiritual heights, and certainly never obtain the slightest glimpse of them. Unless there be a return for such unprogressed entities into another life of the body, there would seem to be no chance of their ever learning that they are possessed of such a thing as a soul.

We are all travellers up the mountain heights of spiritual progression. Some of us, like passengers by rail, accommodated with luxurious carriages, are being dragged along by the high pressure steam of circumstances;—the irresistible momentum imparted by the grand evolution of the human race itself. We deserve no credit for thus being pushed along, except in so far as we aid that progress by our own individual efforts; and we are to be congratulated only if we escape mischance or catastrophe by the way.

Then there are the spiritual athletes, properly attired and fortified, and possessing every needful appliance for the journey, who march every step of the toilsome way, leaving the ranks of the slow plodders, and supported by that inner fortitude, bravery, and determination which they have attained by proper attention to soul-feeding. These overcome all obstacles by the strength of their own courageous spirits, and are destined to stand on the mountain tops long before the toiling throng who wait for trains and conveyances. For these bold and brave pioneers our paper is not written. They have discovered "the way," and equipped themselves to pursue it. But rather do we write for the weary plodders who may still linger apathetic in the luxurious carriages below, or beginning to climb, find innumerable obstructions in their path which they do not perceive they have placed there themselves.

To these—fellow-travellers—we would humbly offer a few hints and suggestions by which the trials of the journey may be lightened; by which they may escape some catastrophes, perhaps all, and discover that their toilsome ascent is expedited. In the first place, and perhaps the only place, let them take care of their psychic breathing-apparatus—i.e., the *thought-life*. To properly care for this they must narrowly consider the quality of that which is offered or sought as food for thought; that which may be encouraged as suitable, or rejected as unfit.

Very few persons realise the effect of *Thought* upon the condition of the Soul: that it is its food; the substance from which it evolves its strength, health, and beauty; or upon which it may become weak, unhealthy, and grow deformed. To maintain the health of the body we have



learned the indispensable necessity of adhering to certain sanitary rules—of breathing fresh, pure air; of partaking of proper food; of avoiding stimulating drinks which excite and weaken the nervous system; of taking healthful exercise; of having frequent change of air, of scene, &c. This is, correspondentially, exactly what we should do as regards the Soul; and what, as there is so intimate a connection between Soul and Body, those who study and observe the laws of health for the Body, in so doing undoubtedly contribute to the health of the Soul; but it is more especially the *animal* Soul that is so benefited. To conduce to the health of the spiritual Soul—which with the greater part of mankind is still in germ—we need to go through a kind of spiritual education. As the spiritual Soul evolves out of the animal Soul as from a ground or foundation, so the *moral* health of the animal Soul should be perfect in order that the spiritual Soul should—like a flower growing out of a wholesome soil, and in congenial surroundings—continually expand into the strength and beauty of its higher life, until it shall be crowned with that immortal blossom which is to be gathered in Heaven.

It is from a healthful moral soil alone that the Soul can grow in spiritual beauty. But how infinite are the phases, shades, and gradations of morality in the world of men! What may be considered excusable, or permissible, by one man, by another would be avoided as the depths of infamy, in which he could no more indulge than he would plunge into the flames of a hell. In short, the standard of excellence, of moral purity, is continually being raised higher, as we purify and elevate ourselves. What may suit us in the valleys of progression becomes unbearable, and even hideous, as we ascend into higher latitudes of the soul's life.

Some persons permit themselves an extraordinary *looseness of thought*. To such individuals it is of no consequence at all what goes on *within* the mind. It is not seen, it is not known; and they imagine that the vagrant thoughts, which come and go as they list, do no harm—produce no effect. Such persons are usually most careless as regards the food offered to their thoughts, which they accept hap-hazard, without discrimination or choice—anything that comes. Hence, as mental food, they may be continually imbibing the objectionable ideas of the deliberate sensualist, from carelessness as regards the books they read, or the company they keep. It is not possible to carry this on for any length of time without a vitiation of mind and character being effected, until at length all delicate distinctions between purity and impurity, good and evil, become totally obliterated. The mind accustoms itself to coarseness instead of refinement, and becomes correspondingly corrupt, and the soul deformed. It is the fashion amongst a certain class to read the most strongly flavoured French novels; but on the Continent, lest the customary yellow backs of the books should reveal the quality of their contents, fair readers are furnished with meek silken embroidered covers, so that the uninitiated observer may fancy they are laudably occupied over some innocent "*livre de prières*." Travellers of this kind load themselves down with a very detrimental kind of mental luggage which has to be got rid of; and, unfortunately, it is not left behind when the body is shuffled off; but the tainted soul must still bear the execrable burthen, and the painful consequences of such greedy folly, into the next life.

"We have known young ladies" (says the Rev. S. Baring Gould) "who would touch nothing but *méringues*, and thereby seriously impair their constitutions and complexions. We have known others who would touch nothing but *literary meringues*, novels, and whose digestion revolted at solid food, but who crushed flummery romance at all times of day and night, till the flummery invaded their brains, filled their mouths, frothed in their hearts; and then tired of sweets they look out for what is pungent or foul."

"An unwholesome trick into which German women fall is that of '*naschen*,' of nibbling comfits and cakes all day long. They carry '*cornets*' of bonbons in their pockets, and have recourse to them every minute. They suffer much from disordered digestion, and fall into green sickness, because they lack iron in the blood. How can they have iron in the blood when they eat only sugar? Our English girls have a similar infirmity, they nibble at novels, pick at the unsubstantial, in-nutritious stuff that constitutes fiction all day long. Do they lack iron in their moral fibre? Are their souls bloodless and faint with the green sickness? How can it be other over a diet of flummery?"

"The stomach of the nibbler never hungers, only craves; the appetite is supplanted by nausea. The symptoms of disorder are permanent; languor of interest, debility of principle, loss of energy of purpose, a disordered vision, and creeping moral paralysis."

Such, according to the reverend novelist—whose own novels are certainly *not* all flummery—are the ingenious methods practised by some of the future mothers of the progressive human race, to starve their own souls, and render the life-progress of their possible offspring more difficult than it ought to be; for it is certain that "the debility of principle," "loss of energy of purpose," &c., must and will tell fatally, not only before birth, upon the offspring they may have—should they marry—but upon the expanding minds and souls of the little children who look to them for guidance, precept, and example.

For some persons laughter is synonymous with happiness and enjoyment of life, and if they can kill time with a broad laugh they like it all the better. For these the jests, or the exaggerated caricatures, of the coarse panderer to the amusements of the worldly idle classes, possess the most coveted of mental flavours. But no soul can spiritualise upon such gross food. It is very certain that a refined mind, though it may be thoroughly appreciative of wit and humour, feels a certain rising of the gorge over the coarse suggestiveness of a species of comicality that is broadcast nowadays, and which goes down as harmless nonsense when offered to a mind less refined. This is an evidence that as we spiritualise the less do we find ourselves able to assimilate, or even to endure, the mental food of those who are negligent as regards moral health, and thence spiritual health. The refined mind is intuitively and spontaneously selective of its food for thought in the literature it seeks, in the society it cultivates, in the conversation it listens to. It will always quietly pursue its higher path; and its soul-garments, woven out of the pure thought-substance which is its daily food, become at length like white robes, which brush only the innocent daisies and violets growing in the "thymy plots" of the Paradise wherein their souls already live; healthy, vigorous, clear-seeing, breathing in a thought-atmosphere of rarified purity. These belong to the brave vanguard of spiritual athletes; but they have become so by constant attention to soul-food; the worthy thoughts they have encouraged, and the unbidden thoughts they have dismissed as unworthy. By this constant supervision of the higher self over the lower, they have at length subjugated the lower, and it no longer obtrudes a misshapen presence, but stands the obedient, comely, clean, and efficient servant, harmonising with the refinement of the Master, this higher self—so long as life lasts in the body, and when death comes, passing into the astral light as that sidereal body Paracelsus speaks of; but a sidereal body so refined on earth, that its particles disintegrate rapidly. It has served its purpose, and is put off for ever, like an old out-worn garment, whilst the wearer—the Spiritual Soul—ascends to immortal life.

(To be continued.)

"When a man attempts too much, he generally effects but little; but when he brings all his powers to bear on one work, and perseveres in it, he is sure to succeed, if success is possible."

## A CONTRIBUTION TOWARDS THE HISTORY OF SPIRIT-ART.

(FROM THE UNPUBLISHED PAPERS OF THE LATE MRS. HOWITT-WATTS.)

"Nor has ever any great work been accomplished by human creatures, in which instinct was not the principal mental agent, or in which the methods of design could be defined by rule or apprehended by reason. Therefore it is that agency by mechanism destroys the powers of Art and sentiments of Religion together."—RUSKIN'S *Fora Clavigera*, May, 1875.

It is above twenty years\* since the power of spiritual-drawing developed in me. It developed simultaneously with the faculty to behold symbolical visions and spiritual personages, and to hear an internal voice speaking; which voice explained the purport of both the spirit-drawings and of the visions beheld.

Automatic spiritual-writing—that is, words and sentences written by a power not of my own will—had manifested itself some little time previously, and it was in consequence of seeking to check the power of this automatic writing,—which, through its purport having been misunderstood, had caused me much mental suffering—that the power changed from the writing of letters and words into the delineation of forms.

This took place in the year 1856—in the early summer. This was some short time before the first recognition of this phase of manifestation of spirit-power in England, and was to me a cause of the deepest astonishment. I have said that I sought to check the power of automatic writing, and thus give no further outlet to the spiritual influence which had taken possession of my whole being. The consequence was that, night and day, I felt, within myself, a singular phenomenon. I have elsewhere, at the request of a friend, given a short description of this experience,† and I cannot do better than here repeat what was written shortly after the strange experience had been passed through—altering a little here and there as my present purposes may require.

The writing development, no longer permitted to find its natural outlet through the hands, had now become inward. But painful as it was, and produced—as I have observed—by a checked effort of nature, still out of it a fresh spiritual manifestation developed—that is to say, the spiritual drawing. Together with the perception of words and sentences being written inwardly—so that with closed eyes I yet beheld them, and not alone beheld them with a newly-developed inward eye, but I actually felt the words, and sentences word by word, writing themselves upon my inner self,—together, I say, with this mysterious writing came forth to my inward perceptions, in the same manner, the formation within my whole interior system of human figures or groups of figures. These figures were in outline. They gradually developed themselves in lines of white or grey upon a darker background. It is, perhaps, also noteworthy that these figures were not flat outlines. They were composed of an outline to each external surface of the figure, the result thus being that every position of these figures was gradually brought to the view of my mental eye, the front, back, profiles of each side, the entire rounding of the limbs—the whole figure, thus standing forth although in outline, perfectly completed as though wrought out by the hand of a sculptor as well as by that of a draughtsman.‡

The explanation of each figure or group of figures, was given in writing, also in delicate white or grey lines. The words of explanation would be inscribed above the heads, or beneath the feet, of the figures; upon scrolls held in their hands, upon their shields, their swords, or even upon the borders of their garments. Sometimes a label would

proceed from the lips of the figures, upon which words or a sentence would be inscribed. I never at this time awoke suddenly in the night or early morning without instantaneously this process of figure-drawing commencing within me—now within my brain, now over and within my heart; now in the palms of my hands! These figures were at once a torment and a delight, they were so new, so wonderful, so awful an experience! They were expressive of a something portentous. Frequently they were imbued with a character akin to the creations of Michael Angelo. Three of these figures made a profound impression. The descent of the New Jerusalem, to take this first, was the fourth. The New Jerusalem was represented as a majestic woman clothed in wonderful draperies studded with jewels, and wearing many crowns; upon her breast wearing a singular and beautiful breast-plate. The End of the World was the second, and appeared as an expiring Titan. The Last Judgment was the third, a strong celestial woman, hurling down into an abyss a Titanic man, who fell smitten by no sword in the woman's hand, but by the Word of Truth which proceeded from her lips. Another figure thus perceived—*perceived* expresses the experience more completely than the word *beheld*, because the whole mental being took cognisance of the figures thus presented—was of an angel. He, with a countenance like to the face of our Lord as depicted by the early Italian painters, appeared to descend from a clear morning sky. Upon his shoulders he bore a large cross; whilst from his lips proceeded these written words, "Love, Mercy, Peace—but not till after Death." Again my soul trembled with distress—that portentous word "Death," which in the spiritual automatic writing had haunted every sentence, and sometimes almost driven me to despair, once more presented itself. This time it had not written itself upon lifeless paper, but as it were "the fleshly tablets of the heart," upon my living nerves—the word was *within myself*, and I could not flee away from it! I would so fain have escaped from this dreadful something, but it would not leave me, it had become part and portion of myself.

I sought to occupy myself with other things; I went into the country to visit dear friends. The beautiful, amiable, and joy-giving life of the world of nature and of friendship I would rush into; I would bury myself in them; I would shut out my inner life. I once more devoted myself with a forced ardour to making careful studies from natural flowers and other joy-giving objects. One morning whilst sitting before a great sheaf of purple irises, endeavouring to make a sketch from them, I carelessly rested my hand upon a sheet of paper lying on the table before me. I paused thus from my work to converse with one of my friends. To my surprise, whilst thus engaged in conversation I felt the pencil move—as it were of itself—between my passive fingers, and commence to draw. When my friend was gone, I glanced down to the sheet of paper to see what the pencil had thus scribbled. It was no continuation of the flower-drawing—it was no sketch of anything that occupied my thoughts. It was a small initial letter, such as one might find in an ancient early illuminated missal, and in connection with it was a small female head. I had not then heard that such a thing anywhere in the world existed as drawing by spiritual power. I pondered much over this strange thing; crude it was, feeble as the lines drawn by an infant hand; but the more I pondered, the more pregnant did it appear to me to be with the coming birth of a new day of art. I then recalled to mind that amongst the countless writings which at various times had come through my passive hand, had been the interlinked names of three great and distinctive artists—of Fra Angelico, of Raphael, and of Blake. Through the tip of my brush—I now recollect—whilst painting in my natural manner, since the automatic

\* Written May, 1875.

† Vide *Light in the Valley*.

‡ Vide remarkable vision of Benvenuto Cellini when confined in the Castle of St. Angelo.

§ Vide visions beheld by Jerome Curdan, the celebrated Italian physician, when a child.



spirit-writing had seized upon me—at various times these three names, always interlinked, had written themselves out in colour upon my palette. Also I remembered there had been written, at divers times, the assurance that the spirits of these great painters, together with the spirits of many other painters, combined with the spirit of the Great Mother, would come to assist in the art of the future. This had passed away, without making special impression, but here was a something which had a possible connection with it. Whilst I thus pondered my passive hand was again moved, and once more I saw traced upon the fly-leaf of a volume of Herbert's poems which was lying open upon the table, the three well-remembered interlinked initials A. R. B.; and this time executed as a drawing and with more elaboration. It may be imagined how deeply my interest was stirred by the discovery that the mysterious influence, for weeks strongly resisted and abjured with all my strength and will-force, was still present, but now impelled my hand to trace forms which, if rudely delineated, were nevertheless curious indeed, from the fact that they were entirely foreign to any idea consciously present to my mind.

With earnest prayer to be delivered from evil, and to be ever guided towards peace, I now entered upon the study of the automatic drawing—with the full permission of our medical attendant, who had strictly forbidden my encouragement of the automatic writing. I believed firmly that only in the spirit of a little child, should I be permitted to enter into the Heaven of Spiritual Art. I sought, therefore, earnestly, to become as a child, through humility, and—if it might be given—purity of heart and singleness of purpose.

With more than the uncertainty of a child's feeble undeveloped strokes did the drawing in this new school begin.

On the morrow of the day when the little initial letter and the combined initials of the great art-masters were given me, having sought to harmonise my inner being, I carried my pencils and sketching-block into a sunny and retired spot of the pleasant garden of the old country house, where I was visiting, and, seated beneath a blossoming pear tree, I waited to see what would be given through my hand. First of all came these words, written very slowly:—

*"Thou must earnestly pray to the Almighty Father, and thou must put aside all earthly desires."*

Then upon one corner of the sketching-block was drawn in extremely delicate and fine spiral lines, a very small form like a horn; then a small heart—all in tendril-like spiral lines; then gradually, drawn blackly, a head as of the Saviour surrounded by numerous circles.

A great awe and trembling came over me. The word "*Logos*" was inscribed in several places, and last of all the sentence, "*Son of the Most High Lord of Hosts. Christ Jesus. Son of God,*" in large round letters. The whole together formed a sort of missal-page of a Byzantine type. It was rude in design and drawn with trembling strokes. But it was a wonderful experience. Each day for an hour I pursued in the sunshine and open air my new art-studies, the result being, for some little time, a series—all crude and rude—of designs in character, like groups of figures out of sacred pictures of the earliest school—Byzantine, German, and Italian. There were heads as of the Saviour—heads and figures of angels—but especially frequent was a figure of a large woman, like a Madonna of the Byzantine school, bearing in her arms or in her lap a small child, frequently in swaddling bands—a sort of chrysalis child. These heads or figures were placed in spheres or heart-shaped halves, and accompanied with strange ornaments of spiral and shell forms.

I should observe that so soon as these crude drawings came forth through my hand upon paper, the extraordinary

inward drawing upon my nerves of the figures in grey ceased entirely. They evidently were in connection with each other, yet I could not fail to observe that these figures, executed thus crudely upon paper, were greatly inferior in power and freedom, in grandeur of ideal form and perfection of art—if such a term might be used in reference to them at all—to the awful forms sketched in the grey and white outline. Those were as from the hand of a Michael Angelo—these as from the human hand of a child copying early Byzantine copies.

I had trusted that the involuntary drawing would bring with it no pain—as the involuntary writing had done—no bewilderment of mind nor distress of heart. How little did I comprehend the new class of instruction awaiting me!

To follow, even in the most rapid manner, the history of the drawing development would require a volume instead of a few pages. At times the power would be entirely withdrawn, and—however desirous I might be to exercise the gift, and carefully develop and perfect it into beauty—to draw by the involuntary movement of the hand was impossible. Often when I most earnestly desired to have a spiritual sketch given me, even though the hand were moved by the automatic power, nothing but the merest scribble of the most unmeaning character would result. Fear, too, of the bewilderment occasioned by the spirit-writing accompanied me for several months. And in this wise. At times, whilst drawing the breast-plate of an angel, or the ornamental border of the robe of a Madonna or angel, or in the curious floral patterns of a garment of some holy personage, my very soul would seem to die within me, as my eyes would suddenly recognise that in the ornamentation sketched, amidst the scroll work of leaf and blossom, or amidst the encrusted gems, would stand out distinctly written the word "DEATH."

At length, however, through the mercy of God, the key to this mystery was given—as indeed doubtless, in due course after suffering in faith, will come the key to all mysteries from God.

What was the word when translated into the language of spirit—of immortal—not mortal thought? It was CHANGE—translation into new states of being—birth into higher knowledge, into fuller understanding of spiritual things. Upon this foundation many new experiences arose; a wider horizon opened out before me; I was like one let out of a prison. Ideas of new truths gradually unfolded themselves; and old truths breathed upon by spirit were no longer dry bones but clothed in the blooming freshness of immortal life.

A. M. H. W.

(To be continued.)

#### THE LOVE OF USES.

"There are three things which enter by influx from the Lord as a one into our souls; those three as a one, or this triune, are love, wisdom, and use. Love and wisdom of themselves exist only ideally, being confined to the affections and thoughts of the mind; but in use they exist really, because they are together in act and bodily employment, and where they exist there they also subsist. And as love and wisdom exist and subsist in use, it is by use we are affected, and use consists in a faithful, sincere, and diligent discharge of the duties of our calling. The love of use and a consequent application to it preserve the powers of the mind and prevent their dispersion; so that the mind is guarded against wandering and dissipation, and the imbibing of false lusts, which with their enchanting delusions flow in from the body and the world through the senses, whereby the truths of religion and morality, with all that is good in either, become the sport of every wind; but the application of the mind to use binds and unites those truths, and disposes the mind to become a form receptive of the wisdom thence derived; and in this case it extirpates the idle sports and pastimes of falsity and vanity, banishing them from its centre towards the circumference." . . . "Every love has its particular delight; for it is by delight that love is kept alive; and the delight of the love of uses is a heavenly delight, which enters into succeeding delights in their order, and according to the order of succession exalts them and makes them eternal."—SWEDENBORG'S *Conjugal Love*, pars 16 and 17.

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ADELPHI, W.C.

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## Light:

EDITED BY "M.A. (OXON.)"

SATURDAY, APRIL 13th, 1889.

TO CONTRIBUTORS.—Communications intended to be printed should be addressed to the Editor, 2, Duke-street, Adelphi. It will much facilitate the insertion of suitable articles if they are under two columns in length. Long communications are always in danger of being delayed, and are frequently declined on account of want of space, though in other respects, good and desirable. Letters should be confined to the space of half a column to ensure insertion.

Business communications should in all cases be addressed to Mr. B. D. Godfrey, 2, Duke-street, Adelphi, W.C., and not to the Editor.

#### FAITH-HEALING AND MEDICINE.

The subject of faith-healing, as it is called, has of late much exercised people's minds, and together with the results of such investigations as those of Charcot, has begun to create an impression that in the not very distant future the science of medicine may have to be studied from a standpoint very different from the present one.

Even now we seem to be a long way off the time when the patient was overwhelmed with a series of bottles having long white weepers round their necks, several of such bottles always adorning the wood-cut at the top of the lugubrious tracts with which well-meaning people sought to save the souls of their lower class fellows. And yet there are plenty of people still living who can remember the array on the small table which always formed so conspicuous a feature in those cheerful death-bed pictures.

We have got away from that, and the enlightened practitioner of to-day is more and more ready to dispense with drugs; in fact, the application of such medicaments is probably in inverse proportion to the enlightenment. The modern doctor allows nature to do her own work, and is content to remove the obstacles which hinder that work; and if he has recourse to any of the nasty compounds which were so welcome to the last generation, it is mostly in deference to those ignorant people to whom such nastiness is an essential ingredient of their physic.

The question therefore arises at once whether the time may not be near when remedial agencies in the shape of drugs will not cease altogether, and mental action or suggestion be the curative power of the doctor.

Nothing is more certain than that the personality of the man himself is in nine cases out of ten more potent as a curative agent than the drugs he dispenses. The patient has great faith in Dr. Brown, while he has no confidence in Dr. Jones, though Dr. Jones has twice Dr. Brown's knowledge, and so Dr. Brown cures his man, while Dr. Jones fails. If this is not faith healing, what is it?

Now the modern practice of medicine lends itself more and more to the recognition of the beneficent effects of mental action. One of the commonest prescriptions of the present day is "change of scene," not necessarily "change of air," which is quite a different thing.

But the moment "change of scene," "pleasant society," and so on are ordered as remedies, the medical adviser has got into the field of what may be roughly called "spiritual" action. Unless we are prepared to admit that "change of scene" is itself material, and so can act on matter, which seems difficult under the ordinary conception of matter, we are thrown back on to the horns of the dilemma that spirit can act on matter, which is contrary to the definition of matter, as far as it has been defined; or that spirit can act on spirit, which seems intelligible enough, but involves the destruction of the barrier between matter and spirit.

Let it be but once recognised that this barrier between matter and spirit has gone—and when, for example, the function of digestion is allowed, as it is allowed, to be a mental operation, it is going fast—then remedial agencies of a totally different nature from those at present in vogue must be introduced.

Such change cannot come about at once. True psychology, as distinguished from the entanglement of words which has hitherto passed for it, is only in its infancy. But it is to the development of the will-power that the medicine of the future will probably be directed. The determination of the best conditions for that development will be at least as noble a therapeutic study as that of the *materia medica* of to-day.

The present state of physiological knowledge, dependent as it is on that science of molecular physics which, though in a state of perpetual flux, is rapidly destroying matter as such, points in the same direction. Some, and those not the least earnest students of medical science, unable to see where present physiological investigation may lead, are betaking themselves to the more positive, and perhaps we may say, more material subject of surgery. New departures in medicine must come ere long.

When the distinction between matter and spirit is destroyed, then *spiritual* and *material* will become convertible terms. Then the *body* healer will become at the same time the *spirit* healer, as indeed he often is now, and the noble profession of medicine will be nobler still, even as spirit is nobler than its material bodily presentation.

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THE EASTER HOLIDAYS.—We shall go to press next week a day earlier than usual.

WE hope to publish in our next issue a full-page facsimile of one of the many drawings given through the hand of the late Mrs. Howitt-Watts.

PROFESSOR ASA MAHAN, author of *Modern Mysteries Explained and Exposed*, died in Eastbourne last week, aged ninety. He was formerly President of Cleveland College, U.S., but had resided in Eastbourne for several years.

MISS F. J. THEOBALD'S *Gleams of Hope for the Lonely and Distressed* (E. W. Allen) contains spirit-communications of an elevated order, well calculated to convey comfort to the distressed, and to surprise those who regard Spiritualism as foolish, anti-Christian, or diabolic. Special attention is drawn to the Spiritualist Alliance and to "LIGHT," for which favours we tender thanks.

HUDSON TUTTLE writes us that his prospectus of his new book has met so prompt a response that he is going to press at once. It is promised about April 15th. This is a gratifying tribute to a very honest and zealous worker who, whether we do or do not agree with him, commands our respect by his straightforwardness. Mr. Tuttle is a medium who has thought it worth while to cultivate his powers, and probably he does not know how much of what he has written is home-made, and how much is supplied from without.

We have received a first copy of *Everybody's Paper*, a penny monthly of the order of the great *Tit Bits*. As a fortune has been made out of that paper, there can be no reason why this new venture should not succeed. The class of people who like snippets of news, old jokes, recipes, and the like, will find them here. And, in spite of the magnificent bribe offered, to quote our criticism in the "extensive advertising of our marriage Prize (A complete house of Furniture, a year's house rent, and £100 cash)" on conditions that we will not divulge—we will frankly say that *Everybody's Paper* is well edited, bright, and good of its kind.



## LONDON SPIRITUALIST ALLIANCE.

Mr. Edward Maitland gave the Address at the Assembly of the London Spiritualist Alliance, 2, Duke-street, Adelphi, on Tuesday, the 2nd inst. The President (W. Stainton Moses, M.A.) occupied the chair, and amongst others present were Mr. and Mrs. T. A. Amos, Miss Anwyl, Miss Andrews, Mr. and Mrs. Bowles, Miss Bates, "1st M.B. (Lond.)" and Mrs. — ; Miss N. Corner, Mr. and Mrs. J. F. Collingwood, Miss A. M. Collingwood, Mr. A. Cole, Mr. Geo. Chainey (U.S.A.), Mr. and Mrs. Davidson, Mrs. Frost, Mr. S. Grove, Mrs. Hunter, Miss Ingram, Mrs. E. M. James, Mr. G. N. Johnson, Mr. E. Maitland, Mr. and Mrs. Mitchiner, the Countess de Panama, Captain Pfoundes, Mr. and Mrs. Percival, Mr. W. Paice and Miss Paice, Mr. W. Pritchard, Mr. Manning Prentice, Mr. and Miss Dawson Rogers, Mrs. Rogers (Blackheath), Mr. Rogers, Mrs. Sainsbury and Mr. L. Sainsbury, Mr. and Mrs. Stapley, Madame de Steiger, Miss Sherrington, Madame von Slaphen, Mrs. and Miss Morell Theobald, Mr. and Mrs. W. Theobald, Miss F. J. Theobald, Mr. H. Withall and Miss H. Withall, Mrs. Barton Wright, &c., &c.

The subject of Mr. Maitland's address was :—

## THE PROBABLE COURSE OF DEVELOPMENT AND ULTIMATE ISSUE OF THE PRESENT SPIRITUAL MOVEMENT.

MR. MAITLAND said :—

By the term "spiritual" in the heading I have given to my paper, I do not mean "spiritualistic," for the terms are so far from being synonymous that it is very possible to be the one without being the other. I mean the entire movement which comprises within its scope Spiritualism, Theosophy, Mysticism, Occultism, Esotericism, Hermetism, Gnosticism, Psychical Research, Christian Science, and every other manifestation of the awakening now everywhere taking place in respect of man's consciousness of his inner and higher nature, and in token, therefore, of his recoil from the doctrine of Materialism and negation by which he has so long been enthralled. A vast wave has this movement become, having its impulse in the profoundest abysses of the human soul, and bearing in its bosom, as it sweeps over the earth, issues of stupendous import to the whole human race. Scanning it by the light of history sacred and secular, and of such insight as I have been enabled to obtain into the nature and meaning of existence, I recognise it as one more of those great spiritual cataclysms of which Buddhism, Christianity, and Islamism were respectively the results, and as destined at once to interpret, to succeed, to transcend, and to crown these. For I see in it a fresh outpouring without measure of that same Divine energy by whose movement upon the waters of space the world was originally brought into being, and Chaos transformed into Kosmos; or a repetition of that other vast cataclysm described as constituting at once the destruction and the renovation of the earth. For it is a new Deluge that is upon us, a deluge whereof the invading waters are the intuitions of the soul of humanity, which have long been locked up, ice bound, by the frosts of materialism, but which, under the new outpouring of the spirit, have at length broken loose, and are at once overwhelming and sweeping away that deadliest of man's foes, and bearing aloft on its bosom to the summit of spiritual attainment all the higher hopes of humanity. Or, to take an analogy from the later Scriptures :—The time has arrived wherein, on a scale never before known, that prodigal, the human soul, has been surfeited with the husks of materiality, only to learn to loathe them; and having at length come to its true, because higher self, has turned wistful thoughts homewards, and is hastening to return to the Father's house.

We have to consider, not only the probable course of the great spiritual wave now traversing the earth, and the ends it will accomplish while it lasts, but also the nature of the deposit, if any, which, on subsiding, it will leave behind it. For, subside it must, after a while, since it is not in the nature of things, whether in the race or in the individual, for the sea of the soul to remain always at high tide while still retaining any link with materiality. This can happen only when finally detached from earth by being altogether updrawn and sublimed of the spirit. But that there will remain a deposit which will serve permanently to elevate and enrich the race, is beyond all doubt: as also that its nature will depend upon the character of the movement

itself. It is of this, then, that we have mainly to treat. And so vast and varied is the theme that I can but regret the necessity which forbids more than a cursory and meagre treatment of it; the time available no less for the reading than for the writing of my paper being alike brief. I say "for the writing of it," as the task had to be performed under an overwhelming pressure of work that could not be put aside, and with but a scanty supply of force for its accomplishment. I trust, however, that any shortcomings will find excuse, if only on the ground that the impeding work in question has been entirely in promotion of the movement we are contemplating. I think, however, that in any case I shall succeed in supplying matter suggestive of thought, and so accomplish at least one of the objects of these gatherings.

The sources of the information whereby to form a judgment respecting the present Spiritual movement are manifold. For they comprise, among others, the analogies of nature; the correspondences of history; observation of the event itself, as well also as of the nature of existence; and revelation, by which last term I mean both the perceptions of the seers of the past as embodied in prophecy, sacred or secular, and similar perceptions in the present.

The analogies of nature derive their value for us from our recognition of a correspondence subsisting between the world without man and the world within man; between, that is, the worlds objective and subjective. To adduce the most obvious and familiar of natural analogies, the present movement is definable as an accession of spiritual light and heat to a world wherein these essential elements have become deficient almost to extinction. Now, in the physical world, as everyone knows, the privation of physical light and heat through the sun's autumnal declination, so far from causing apprehension lest the supply of these elements come to a final end, through the failure of the sun to retrace his steps, we actually welcome his arrival in the winter solstice at his lowest point, well knowing that to be the turning point whence he begins to remount the sky, and when the sun and the year are reborn. In like manner, for those who recognise the doctrine of correspondence, there is no reason to fear the total extinction of spiritual light and heat, however low mankind may sink into the negations of materiality. For we can always trust the centripetal force of the Divine love to arrest in time the centrifugal force of the human will, and to indraw the errant soul back to the genial region of the light and heat which are the very conditions of its being and to which region it properly belongs. And this is an operation for which man's extremity is always the Divine opportunity.

The alternations of day and night constitute a like correspondence. And, turning from nature to history, we find a whole series of similar alternations of spiritual obscurity and illumination, occurring over a number of millenniums, with a regularity so great that for those who recognise the phenomenon the marvel would be, not the occurrence at this time of a wave of spiritual revivification, but its non-occurrence; since its omission would constitute a departure from the established order every whit as perplexing and as disastrous as would be the failure of the day to follow the night, or the summer the winter.

The alternations to which I refer occur in cycles having a periodicity of about 600 years, ten such cycles completing the series, the object of the series being the elaboration of the spiritual consciousness of the race as manifested by its capacity to apprehend and reduce to practice the system of thought which constitutes its religion. According to the estimate which commands itself to me, the cycle of illumination on which the world is now entering is the tenth and, therefore, the completing one, of the series which concerns the Western world as distinguished from the Eastern, for that has a series of its own, the cycles of which are known as the ten Avatars of Vishnu, the second person of the Hindû Triad. Each similar occasion for us is equally entitled to be regarded as an Avatar, as also representing a Divine descent or outpouring. It is usually called, however, a Messianic Advent, an Angelic Message, or a Divine Illumination. The earliest of them, being prehistoric, must be sought for in the Bible. For there, read with the mystic sense, are to be discerned under the histories, respectively, of Adam and Eve, Enoch, Noah, Abraham, and Joshua, references to epochs and events of the kind we are considering, as well as to individuals. And some of them are contemporaneous with the like events in the Eastern cycles. For the epoch of Joshua was that also ascribed to Krishna, the manifestation of the Oriental Christ. And this was followed,

600 years later, by Buddha, whose contemporaries in the West were Pythagoras and Ezra, both of whom were foremost representatives of the illumination of their cycle. The record of the recovery of the law by Ezra, as contained in the Apocrypha, reads like that of a Spiritualist experience of to-day. The seventh and next cycle was that which witnessed the establishment of Christianity, as the deposit left behind after the subsidence of the great spiritual wave of which Jesus Christ was the culmination. The eighth was that of which, 600 years later, the most conspicuous result for Arabia was Islamism, and the most valuable—also for the same country—was the pure and lofty mysticism called Sufism; and in Christendom the formulation of a corresponding spiritual doctrine, that of Christian Mysticism, the chief exponent of which bore the title of St. Dionysius the Areopagite, whose influence within the Church—though unknown to the outer world—has been described as second only to that of the New Testament itself. Another lapse of 600 years witnessed a fresh development of Christian Mysticism, under the name of Scholasticism, through the influence of an illumination which, for the greatness and number of its representative names, surpassed all previous events of the kind. The list comprises Buonaventura, called the Seraphic Doctor; Aquinas, called the Angelic Doctor; Albertus Magnus, a prince of Magians; Roger Bacon, and a host of others, all mystics or occultists, or both combined, of the highest genius and attainments, scholastic and scientific, and of profound piety. And the only respect wherein the records of their achievements differ from those of the Spiritual schools of the present day, is that the latter have not yet reached their level of genius, learning, or zeal. These it is for the future to produce; and though we may not enjoy their advantages in respect of the facilities for interior development afforded by the monastic life, we shall, at least, have a freedom of thought and of utterance which was denied to them, and the stimulus to be derived from the consciousness that a whole world is eager to welcome and appropriate our results, without let or hindrance from a persecuting sacerdotry.

It was at this period and under these influences that the traditional transcendental doctrine of the Hebrews, called the Kabala, was committed to writing or came into vogue, and mystical Theosophy, with occult science in all its branches—Alchemy, Astrology, Magic, and the rest,—attained a development which, at least for its extent, surpassed that reached by the Neoplatonists and Gnostics under the illumination of the preceding cycle. And, what is of supreme value to our argument, the system of thought or doctrine of existence which dominated both these and all the preceding illuminations, and in virtue of which its professors were able to obtain their mastery over nature, was that one and identical system which from the beginning has been recognised by all persons who were spiritually vitalised, as alone accounting for the facts of existence and satisfying alike the demands of the mind and the aspirations of the soul. This is the system which underlay and controlled the expression of all the sacred mysteries, religions, and scriptures of antiquity, to find its fullest personal demonstration in Jesus Christ, who was no other than the product of that system carried out to its full extent. For its aim was that perfectionment of the interior Ego which theologically is called Regeneration. And its method was interior purification. Essentially and intensely spiritual in its character and aims, that system is, nevertheless, absolutely rational, and verifiable by experience. And it is the recovery of this system in our own day that is at once the most important evidence of the identity in kind of the present Spiritual movement with those of the past, and the most valuable result of that movement. For the recovery of it means the restoration of that faculty whereby is the "finding of Christ,"—the restoration, that is, of the Intuition of the Divine potentialities of man. It is true that it has yet to obtain such recognition from the bulk of the partakers of the movement, and also that many a system very far from being identical in character has been formulated under the influence of the movement. But not the less true is it that the majority have not the means of bringing thought and knowledge to the study, and also that it is not all of those who do bring thought and knowledge to it who are otherwise gifted with the requisite faculty of discernment. Right Aspiration, Right Perception, and Right Judgment—these are the three "Kings of the East," by whom alone is the discernment of the Divine knowledges, which, only when that great river of the human will, mystically called the Euphrates, is dried up in them, and their way duly

prepared, can come to him. The fact, however, is indisputable that the doctrine now once more forcing itself to the front and claiming to be the one possible key to the mysteries of existence, is that anciently known as the Hermetic Gnosis, and its full recognition and acceptance are only a matter of time. Of this doctrine—to quote *The Perfect Way*—"history shows that wherever it has succeeded in finding full manifestation, Materialism, with all its foul brood, has fled discomfited, like Python, the mighty serpent of darkness, before the darts of Phoebos, to make its dwelling in the caverns and secret places of the earth."

This being the case it becomes a matter of prime importance to comprehend precisely the nature of this system, and its points of distinction from its opposite. Formidable as the proposition to formulate such a statement suitable to an occasion like this may appear, it is not really formidable, nor will it require many words; since all that is requisite for our present purpose is a statement of the essential principles of the two systems, the Spiritualistic and the Materialistic.

To define the latter first, if only by way of showing respect for the dead; for such, virtually, is the condition of the materialistic philosophy. Not that it will for a long time to come cease to bear wide sway in practice. But the demonstration of its fallacy is the withdrawal of its vitality, and its subsequent manifestations are but as the automatic convulsions of a corpse.

Now, concerning this death of the materialistic philosophy, it is interesting to remark that its doom was pronounced, its death-blow inflicted, by one of its own foremost devotees, the late Professor Clifford; and it was when he found himself compelled to confess that in order to account for the facts of existence it was necessary to credit matter with "a little feeling." For this was no other than to posit consciousness as no accidental product of matter, but as inherent in being. According to the materialistic hypothesis, then, the one eternal, self-subsistent thing in the universe is unconscious matter, which through a certain accidental arrangement of its particles is occasionally able to evolve consciousness; but this not with any permanent result, but only as a transient efflorescence, to be succeeded by relapse into original insensibility. Herein the materialists convicted themselves of two breaches of logic. They made, indeed, mind the result of organism; but they ignored the mind which necessarily precedes and designs the organism. That was their first blunder. The other consisted in the attempt to get out of the substance of things that which was not even potentially contained in it, namely, consciousness. There was yet another anomaly in their system no less involving a privation of reason. They boasted, and sincerely believed, themselves to be atheist, in that they denied the being of a universal, eternally self-subsistent, Mind as the cause and animating principle of existence; and especially did they scoff at the idea of miracles. But so far from being, as they fondly hoped, atheist—a thing which no one can really be, seeing that that which is infinite, eternal, and underived is necessarily God, be its nature what it may—so far, I say, from being atheist, they were really polytheist, and this of the most superstitious, because irrational, kind. For every particle of matter was for them Divine or God, and their four great gods were Oxygen, Hydrogen, Carbon, and Nitrogen. And—here is where the miraculous element came in—to these four great divinities, themselves unconscious and unintelligent and possessed only of mechanical or chemical potentialities, they ascribed the production of this universe of consciousness, intelligence, beauty, and love!

Now, the Spiritualistic hypothesis is in all respects the opposite of the other. For, instead of positing matter and therein non-consciousness, as the one eternal, self-subsistent being, and crediting it with the power to rise above itself, as by the production of consciousness, it posits spirit, and therein absolute consciousness, as that being, and recognises its power to differentiate of itself into innumerable modes and gradations of consciousness, among which is matter. It thus escapes the absurdity of Materialism, which in making consciousness the product of non-consciousness, makes the lesser and lower include the greater and higher, by making the greater and higher—that is, absolute consciousness—come first, and deriving from it all lesser degrees, and lower modes of consciousness.

Now, inasmuch as consciousness is Spirit, and Spirit is God, and God is Being, consciousness and being are convertible terms, and all things, matter included, are but modes of consciousness; and the impossible notion of two original self-subsistent antagonistic principles altogether disappears. Nor is it difficult



to understand how matter may be regarded as a mode of consciousness. For consciousness subsists under many modes. There is a consciousness which is mechanical merely; and there is a chemical, an electrical, and a psychic consciousness; there are also a simple and a reflex consciousness; a self-consciousness and a God-consciousness. And all these subsist, potentially, in every entity.

Moreover, the fact that anything can enter into and affect consciousness, involves its being in some mode consciousness, since otherwise there would be no point of contact between the two. From which it follows that unless a thing were in some mode consciousness it would be unrelated to us, and we could have no cognisance of it. The very properties or qualities, moreover, whereby things reveal themselves to us, make their appeal, not really to sense, but only mediately through sense, and really to mind. This is to say that we know them by means of qualities, such as hardness, or smoothness, or sharpness, or whiteness, or heaviness, or some other ideal characteristic of which the mind alone is the criterion. From all which it follows that consciousness is really that whereby anything subsists or has being, whether in itself or as affects another. So that simply to be is to be, in some mode or degree, consciousness, and to have no consciousness is not to be. But inasmuch as consciousness is Spirit, and Spirit is God, and consciousness is also Being, then is Being God, and God is Being, and their opposite or negation is non-consciousness or not-being. In this way we arrive by an irresistible logic at the Divinity of being and the demonstration of Pantheism. It will thus appear that if matter were indeed the all-in-all of being, the more we developed our lower nature and repressed our consciousness, the more we should resemble God; while with spirit for the all-in-all of being, we become like God the more we cultivate our higher nature, and develop our consciousness.

But, it will and ought to be asked, if Being is God and God is good, how or whence comes evil? The reply is that, while all being is God, all being is *not in the condition of God*. God is the perfection of Being, between which and non-being is an infinite gradation. And it is according to the place of the individual on the scale, that being appears to him good or evil; or, to substitute the equivalent term, consciousness, for Being, God is the perfection of consciousness, between whom and non-consciousness is an infinite gradation. And it is according to the place of the individual on the scale, whether he recognise good or evil. The more, or higher, his consciousness, the fuller his perception of Being or God. The less, or lower, his consciousness, the smaller his perception of Being or God. And to be totally devoid of consciousness is to be without Being or God, and is, therefore, not to be. Taking his rise in the material and outermost sphere of Being, man commences as a minimum, or minute spark only, of consciousness, and his interest is to foster this spark and develop it into a full-orbed, inextinguishable sun. Suffering it to go out, he himself, as an individual, is extinguished. Renouncing consciousness for non-consciousness, he has renounced Being for not-being, or—as expressed in theological terms—God for the devil. And he is free to do either. All depends upon the tendencies he voluntarily encourages. And in this sense he is his own creator. He makes himself and his conditions after the ideal he cherishes and follows. All which is to say that man is not a helpless mass of unconscious matter, lying at the caprice of cosmic accidents, and liable at any moment to extinction through physical causes; but he is an energising unit of mind, superior in his essence to all chances and changes from the world of sense, having Divine potentialities, inextinguishable save through his own persistent perversity in refusing to comply with the laws of his being, and capable, through compliance with those laws, of realising his Divine potentialities.

Such, as briefly and clearly as I have been able to formulate it, is the doctrine of existence, which each successive cycle of illumination has reformulated and reinforced with a view to impress it permanently on mankind, but which hitherto, through the rudimentary or otherwise defective state of the human consciousness, it has only accomplished partially and transiently. And never, probably, has this doctrine been so completely obscured and lost to view—which is to say, never has the human consciousness sunk to so low an ebb; never has come so near extinction—as in that profoundness of all winter-solstices of the soul from which we are now emerging. It is to this new birth of the human consciousness that are due the experiences now so frequent, which transcend the material plane. For they indicate that men have again become sensitive to regions of the universal being other than the outermost and lowest, whether within themselves or without. And among the many potent reasons for believing

that the new cycle will far transcend its predecessors in respect alike of altitude and extent—over and above the altered circumstances of the world, its greater receptivity, and the universal circulation of ideas—is the fact that the depth of the preceding obscuration has been so extreme. For it follows from the law of correspondence that just as in the world physical and without man, action and reaction equal each other, so also in the world spiritual within man. So that the depth to which the tree of humanity has struck its roots into earth may be accepted as a measure of the height to which it will rise towards heaven. There are those by whom such a correspondence would be ascribed to the operation of that which they call “natural law in the spiritual world.” But, for my part, regarding as I do spirit as having precedence over matter, and as being the true source of law and of nature itself, I prefer to ascribe such correspondences to the operation of *spiritual law in the natural world*.

I have framed my remarks thus far with especial view to what I regard as a great and fatal error on the part of many who are seeking to control the direction of the present movement. I mean the error of ignoring the past, especially in respect of its religion and philosophy, and of imagining that a new dispensation implies an altogether fresh start, and the construction of a wholly new edifice upon a wholly new foundation, after a new design, and with an altogether different kind of materials. Now this is precisely the mistake that was made by those who early assumed control of the Christian movement, and which has been a potent cause of its degradation and failure. The object and subject at once of all truly religious culture is the soul. And if only because history shows that the needs and the perceptions of the soul are in all ages the same, it is of the utmost importance to keep in touch with the past by preserving the memory of its conclusions. It is, I am confident, only the arrogance of ignorance that would dictate the contrary course. For my own part it has only been through the study of the past, in relation to the experiences of the present, that I have at all been enabled to interpret the present, or to forecast with any confidence the future. Nor will it be enough that the new movement supply us with a religion only. In order to meet all higher human needs, all parts of human nature must be satisfied. Hence a religion must be supplemented by a philosophy, and this again by a morality. The interests of the soul cannot be detached from those of the mind, nor these from those of life. Faith, thought, and action—these three must become as one in the trinity of the new Humanity. A number of utilities will readily suggest themselves as having their procession from this source, to be accomplished by means of the systematic education of the special faculties evoked; such, for instance, as the training of clairvoyants for medical and other uses. But, above all such utilities, far above any attainments merely intellectual, will rank the perfectionment of the human character. This can come only by the recognition of Principles as the supreme objects of veneration and guides of life. In presence of these, persons, doctrines, books, sacraments, and rituals, however sacred and venerable, fade into insignificance, for the recognition of Principles is the recognition of God, and the practical observance of Principles is the only true worship of God. It is in this, then, that will consist the religion of the future, if the present movement be suffered to fulfil the promise of its destiny. It will involve such ordering of the manner of living as will best conduce to the promotion of the consciousness on all the higher planes, and thereby the perception of Principles; and the making of life a resolute, steadfast pursuit of beauty, goodness, and truth, in all departments of activity, and a like warfare against all that is ugly, evil, and false, selfish, base, and cruel. We can only become of those who are worthy to inherit the earth by using every endeavour to redeem the earth; and the earth first to be redeemed is the earth within ourselves, and this, not for our own sakes only, but for that of the generations to come. There is no limit to the loftiness of the grade attainable by ourselves, or of those in the spheres above with whom we may hold palpable communion—the Church visible and militant with the Church invisible and triumphant—or of the souls who may be attracted to incarnate themselves among us, if only we assiduously follow the law of love and purity, deeming that to be no gain but a loss which is obtained at the sacrifice of principle, in that we lose thereby in the higher far more than can be compensated by any gain to the lower. Such is the religion that will come, and can come only, of that enhancement of the spiritual consciousness which it is the supreme function of the

present movement to promote. And inasmuch as the kingdoms of the mind and of the body are in the mystical Scriptures respectively called heaven and earth, such renovation of man in these two regions of his nature will be the realisation of the prophecy of that "new heaven and new earth wherein dwelleth righteousness."

Should a kingdom once established on this basis ever come to an end, and be replaced by its opposite, it will only be by a new invasion of barbarism, in which rudimentary grades or races will regain the ascendancy, through the citizens of this kingdom having passed on to higher conditions, leaving those to succeed them who cannot emulate their elevation. So will there be a new fall, and the need of a new series of cyclical illuminations, the result of which will be a yet greater elevation than ever. Thus may it be said of humanity: *Sic itur ad astra*.

Some remarks having been offered, and questions put by the President, Mr. T. Shorter, Madame de Steiger, Mr. Paice, Mr. Mitchiner, Mr. Geo. Chainey, "1st M.B. (Lond.)" and others,

MR. MAITLAND said that by the term Pantheist is meant one who holds that God is the All-in-all of Being, in that he constitutes at once its substance and its life, so that being is itself a Divine thing, and the only opposite of God or being is non-being. If there were any other positive being beside God, God would not be God, for He would not then be the one infinite universal self-subsistent Being. But while all being is God, all being is not in the condition of God, because in order to produce creation there must be a projection of the Divine Being into conditions and limitations. Hence the origin of matter. Matter is not force, as supposed by some, but is a result of force. As defined in *The Perfect Way*, "Matter is spirit, by the force of the Divine will projected into conditions and limitations, and made exteriorly cognisable." And in becoming matter, spirit does not cease to be spirit, it ceases only to be in the original condition of spirit; from being fluidic, abstract, and unmanifest, it becomes fixed, concrete, and manifest; and from being absolute unlimited consciousness, it becomes specialised limited consciousness. This limitation of consciousness is the cause of evil. Evil has no positive being, but represents the limitation of being and therein of good, since being is in itself good inasmuch as it is God. Evil is to good as darkness is to light:—no positive entity, but only the negation of light. Such limitation and negation are necessary to the perception of good or of God, since only by means of contrasts can anything be known; and without limitations there could be no universe, as all would have remained in the condition of God; evil, therefore, is essential to creation, and it is good that there be evil. But this is not to say that it is therefore good for us as individuals to cherish and increase evil. Our whole interest and welfare depends upon our success in abolishing evil in ourselves; that is in abolishing, so far as we can, our own limitations of perception; by restoring our consciousness to that of spirit in its original pure condition. So doing, we are said to redeem spirit from matter. This redemption of spirit from matter in the individual constituted the "Great Work" of Hermetic science. It means our recall from a material to a spiritual condition, and, consequently, the restoration of the consciousness from its minimum to its maximum degree. Only when consciousness is perfect is being perfect. Perfection of being implies and involves perfection of every essential attribute of being. Thus perfect consciousness implies and involves perfect love by reason of its involving the perception of the essential unity of all being: and love may be defined as the recognition of the omnipresent Self. To regard consciousness as a result only of intellectual development, and to restrict it to the radical sense of the term, namely, self-consciousness, is to ignore realities in favour of words, or essences in favour of forms. Before we can have reflex or self-consciousness, we must have single or simple consciousness. Indeed, there is no other term whereby to describe the property whereby any existing object subsists either in itself or in relation to another. It can only be consciousness that draws the earth and the falling object together, or the magnet and the piece of steel, though there be no reflex or self-consciousness in the matter. And so with all modes whereby things subsist and manifest their being. And to fail to recognise all things as specialised modes of the one infinite consciousness, is to fail to complete the system of our thought. And it is precisely because the materialists have failed to attain this recognition that they have failed to produce a

system entitled to be called a system. Their hypothesis does not cohere in itself, nor does it in any way account for the facts of existence. But this is only to say that, like matter itself, the materialist is materialist in virtue of his representing only a specialised, and therefore a limited mode of consciousness, and this the lowest of all modes. Only by redeeming spirit from matter in oneself is it possible to become an organon of knowledge, competent for the understanding of existence. There is not one of the objections raised but would melt away if only thought were given full play.

The difficulty found in defining personality arises from the omission to take into account the two meanings of the term. In its radical meaning, as the *persona*, it implies the exterior form and dimension: the "mask" or appearance. In its other sense it means such a mutual relation to each other of all parts of the entity concerned as to constitute it a consistent and conscient whole, informed by one life and actuated by one will. This is to say, that in its supreme sense, personality consists in essential consciousness; and it is in this sense that God is a Person. To ascribe the term in its other sense to God would be to subject Him to limitations, whereas God has no limitations. But for the very reason that God has no limitations, He has the power of manifestation as a Person. Individuality is the attribute of separateness, whereby a person subsists apart and is distinguished from other persons. In its higher application, it is an attribute or function of the soul. The soul is the true individual being the containing, and segregating envelope of the spirit, or essential consciousness, of the entity.

The Hermetic system may be summarised as follows:—Spirit is the one real being, of which all things are modes. Creation represents the manifestation spirit, by means of its descent or "fall" into lower modes, of which matter is the lowest. But, inasmuch as matter is spirit, it can revert to its original condition of spirit. Such reversion constitutes Redemption; and this occurs in man by means of Regeneration, or the re-constitution of the individual of the higher mode of his own substance, wherein from consisting of material elements, he becomes constituted of spiritual elements,—that is, of pure soul-substance, and Divine Spirit. Hermetic science consists in the systematisation of the process whereby this redemption by regeneration is accomplished.

The laws which govern the number, duration, and periodicity of the cycles of obscuration and illumination belong to that higher astrology by means of which all sacred prophecy involving long intervals of time has been regulated. The chief determining element is probably the "sol-lunar cycle" lately brought into notice by Mr. Grattan Guinness in his *Approaching End of the Age*. The idea of the evolutionary cycles was first suggested to me by the Hindû doctrine of the ten Avâtars of Vishnu. It was on searching the Hermetic writers of the last cycle for a parallel to the actual experiences of the present, that I found recognition of the existence of a like evolutionary series in the Western world. The time fixed by them, on the strength of astrological data, for the chief commencement of the illumination of this cycle was 1878 to 1882. It is for time to show how far the events of that period justify the prognostic. For only time can show how far the tree whose "leaves are for the healing of the nations" can be said to have had its planting then. There is a more detailed account of the cycles in a paper which I read before the Hermetic Society, and was published in "LIGHT," July 24th, 1886, and subsequently by Mr. Redway as a pamphlet, the latter giving the fullest report. It is entitled "The New Illumination."

The proceedings closed with a cordial vote of thanks to Mr. Maitland for his admirable address.

THERE are always coming to us inquiries as to private opportunities for investigation. Now Miss Lottie Fowler, we know, would be glad to devote herself to this work, if a certain number of persons would relieve her from the necessity for using her gifts in public, by providing the modest amount necessary for her support. She has been long in the service of the public. Miss Fowler desires to acknowledge a gift which she believes to come from some of our readers.

WE quote this from the *Pall Mall Gazette*. The *sequitur* is delightful:—

"The Emperor of Germany, wide awake though he is, is a believer in hypnotism, and has, according to a Danish contemporary, just sent to Naestad (Zealand) for Dr. Hütten, the hypnotist, to cure one of his sisters of a chronic disease. He is said to have been recommended by a Danish nobleman, and it is a fact that Dr. Hütten has recently cured by hypnotic treatment the Countess Danneskjold-Samsøe, who had been suffering from paralytic fits for the last six years."



## CORRESPONDENCE.

The Naros.

To the Editor of "LIGHT."

SIR,—Permit me briefly to endeavour to make clearer a point I raised in the discussion of Mr. Maitland's paper.

The period of 600 years which runs through the prophetic books of the Bible is an astronomical period of great antiquity, bearing supposed relations to the motions of the sun and moon through the twelve signs of the Zodiac. The Jews derived their knowledge of it from the Babylonians, who had it from the Assyrians, who, in their turn, learned it from the Chaldeans.

As I understand Mr. Maitland, physical laws have their reflex, or representative energy, on the metaphysical plane, and by this law of correspondence Mr. Maitland is able to translate and interpret events occurring in the realm of consciousness, and governing human affairs.

But if the physical law, which we have assumed to be absolute, be found by exact science to be faulty, or to have no real existence, of what value are the metaphysical conclusions derived from the correspondential application of such supposed law?

It is on the question of the value of the "Naros" I wished for light from Mr. Maitland.

Croydon.

J. H. MITCHNER.

April 7th, 1889.

Congress of Spiritualists.

To the Editor of "LIGHT."

SIR,—The second Spiritualistic Congress will be held in September of this year in Paris, the first having taken place in Barcelona. To the forthcoming Congress I beg to invite the Spiritualists of England. The question of Re-incarnation will not be raised, and no matters will be brought before the Congress but such as those in which we are all agreed; 1st, The belief in the immortality of the soul; 2nd, The possibility of communion with those who have passed on to the spirit life; 3rd, Our responsibility for all our thoughts and deeds; 4th, That we have a spiritual body as well as a natural body. We wish it to be known that we bear aloft the banner of progress; that we are freethinkers in the noblest sense of the word; that Spiritualism is not a religion of forms and ceremonies, but a science established on irrefutable facts, which scientific men are not justified in ignoring; and that we have on our side many of the leaders both in the intellectual and in the social world. This Congress should be a fraternal union of Spiritualists from all parts of the world. "*Concordia res parve crescunt, discordia vel maxime labuntur.*"

I take it for granted that many Englishmen will take part in the Congress; all information respecting which may be obtained from Herr Gabriel Delaune, editor of *Spiritisme*, 38, Rue Dalayrac, Paris.

Czenstochau,

LUCIAN PUSCH.

Russian Poland.

Christian Science Healing.

To the Editor of "LIGHT."

SIR,—It may, perhaps, save the "Puzzled Inquirer" about Christian Science some unrepaying expenditure of thought, to read the conclusions to which, within the last six months, one of its most enthusiastic teachers has come, publicly announcing them at Boston.

Dr. W. H. Holcombe, who as a New Churchman, devoutly accepts Swedenborg's doctrines, among which the Divine Humanity is central, surprised us two years ago by basing his (regarding Christian Science) on conceptions of Deity from which every trace of sympathy with human nature, in ultimates, was eliminated. He invited us to overcome disease and sin by aiming at a *Godlike unconsciousness* of any—to ignore and deny all evil because in the sight of God it was not. This recipe for its cure seemed to me so directly opposed to the Saviour's when He came to rescue us from it, that it was a relief to my mind to read the following words in an address of Dr. Holcombe's given last December to a meeting of Christian Scientists at Boston. It was to me as if a friend had come to his senses after a transient loss of mental balance; for surely his books make him a friend to every thoughtful Christian. This is what he said: "Bring out your most wonderful cures, and they can all be matched, case for case, by just as wonderful things which have occurred under all the various systems of cure which have arisen in modern times. We are obliged to conclude that Christian Science,

as it now stands and is now taught, is imperfect and immature. Its statement of Being is not all the truth. Its conception of God is partial and delusive. It has no true knowledge of Jesus Christ. Its absolute denial of matter is open to misconstruction. Its cure by the spoken word of truth alone, without calling into activity the corresponding goodness of life, is a delusion and a snare. Its exclusion of all other cures and positive denial of their power is false in theory and unjustified by fact."

Dr. Holcombe exemplifies Emerson's axiom, "With consistency a great soul has simply nothing to do," and admirably obeyed his injunction, "Speak what you think now in words as hard as cannon balls, and to-morrow speak what to-morrow thinks in hard words again, though it contradict everything you said to-day."\* But he did not contradict everything in this case, only a great deal of what he had written before.

April 7th, 1889.

A. J. PENNY.

To the Editor of "LIGHT."

SIR,—I have only seen reviews of Miss Lord's book; but I attended one of the lectures given by Mr. and Mrs. —, near Charing Cross; and should be sorry to go again. I have yet to learn that there is anything in the system taught, unless it be healing without drugs, a principle I have successfully practised when Miss Lord was a child, and one hardly requiring an apostolate of theory about the existence or non-existence of matter. I am, however, open to conviction, although

NOT A "PUZZLED INQUIRER."

To the Editor of "LIGHT."

SIR,—A letter on the subject of "Christian Science Healing" in last week's "LIGHT," inclines me to relate an incident which I know, and which seems to show the efficacy of faith. About three years ago, a poor woman, who has been in the habit of coming every two or three days for years for what little help I can give her, told me that her husband was very ill, and was going to the hospital to have an operation performed to remove a tumour in his side. She said he was very low and nervous, and quite sure that he "should never leave the hospital alive." I had that very morning received a pamphlet about Bethshan, a faith-healing society in London. I do not know who sent it. It occurred to me while she was speaking that if her husband could be induced to hope, he might recover; in his present desponding state it was doubtful. So I gave her the pamphlet for her husband, and told her to say to him that I would write immediately to this society and ask for their prayers.

A few weeks afterwards I asked her how her husband was, and she said he had quite recovered, and there had been no operation. Of course, when I wrote to Bethshan I told all the circumstances, and that he was a poor fisherman with a very large family who depended upon him, and I saw the man himself a few weeks ago, and spoke to him about it; he thinks the "prayers saved" him. He is a very different man now from what he was before his illness; he used to drink; now he is sober, and goes to church regularly. "I can't read," said his wife, "but Jim reads the prayers beautiful."

Mount Howe.

W. GLANVILLE.

April 7th, 1889.

Spiritualism and Science.

To the Editor of "LIGHT."

SIR,—Religions based on faith and testimony—not speaking of other lower factors—will never more have a solid hold on any but obscure and untrained minds. Civilisation cannot exist unless it is illuminated by the sole light of science. Spiritualism, however it may respond to ineradicable aspirations of the soul, will never acquire any great influence on modern culture unless it comes from science and goes with science. But science is not necessarily adverse to Spiritualism. The materialistic hypotheses of which some men of science speak in such highly-dogmatic tones are even now dwindling from reigning dogmas into old contested school-book gear. Professor Huxley and others should give us their opinion of the last work of the great French scientist, G. H. Hirn, *Constitution de L'Espace Céleste*. Materialism receives deadly blows in that work, which will make an epoch in modern science.

Rio Maier, Portugal.

J. CHARTERS CRESPO.

"We live in an ocean of forces, the lower fringes of which may be called heaven. Miracle on earth is nature in heaven. This universe is more than one story high."—*Andover Review*.

\* Emerson's Essay on "Self-Reliance."

## SOCIETY WORK.

[Correspondents who send us notices of the work of the Societies with which they are associated, will oblige by writing as distinctly as possible and by appending their signatures to their communications. Inattention to these requirements often compels us to reject their contributions.]

WORKMAN'S HALL, WEST HAM-LANE, STRATFORD. — A tea meeting will be held next Sunday, followed by an address at seven, by Mr. W. Walker. Tea at five o'clock punctually. Doors open at 4.30. — M. A. BEWLEY, Sec.

5, DEVONSHIRE-ROAD, FOREST HILL, S.E. — On Sunday last an interesting paper was read by Mr. Fraser. Our friends and investigators have become so numerous that we are obliged to take a larger room. Our meeting next Sunday will be held at 23, Devonshire-road, when Mr. Veitch will kindly lecture. — MARIE GIFFORD, Sec.

LONDON OCCULT SOCIETY, 18, BAKER-STREET (close to Baker-street Station). — On Sunday last we had a very interesting lecture from Mr. H. Coryn, on "The Common Ground of Science and Occultism." The attendance was rather small. The meetings have been closed for the present. Monthly meetings will be held during the recess. — F. W. READ, Hon. Sec., 33, Henry-street, St. John's Wood, N.W.

295, WANDSWORTH-ROAD, CLAPHAM JUNCTION. — On Saturday last we had a large circle and a successful meeting with Mr. Vango. On Sunday we had an excellent address from Mr. Summers, on "What spirits had told and taught him and his friends in a private circle." Mr. Short also gave some very good arguments in favour of Spiritualism and the best way to argue with sceptics. Meetings on Sundays at seven o'clock; Thursdays at eight; and Saturdays at 7.30. — R. HILL, 18, Ilminster-gardens, Lavender Hill, S.W., Hon. Sec.

SOUTH LONDON SPIRITUALIST SOCIETY, WINCHESTER HALL (33, HIGH-STREET, PECKHAM). — On Sunday morning, in the presence of a large audience, Mr. Vango's clairvoyant powers were usefully exercised and highly appreciated. Miss Blenman delivered a very impressive address, and replied to questions from the audience. On Sunday next, Mr. R. J. Lees, at 11 a.m. and 7 p.m. We should be glad to hear of any Spiritualist readers of "LIGHT," who would give their services to address a public assembly on the Spiritual Philosophy or Phenomena. — W. E. LONG, Hon. Sec.

LONDON SPIRITUALIST FEDERATION. — The council has made arrangements for open-air meetings at the following places: — Victoria Park, Kensal Green, Peckham Rye, Wandsworth Common, Hyde Park, Battersea Park, and Regent's Park. We have already commenced in Victoria Park, where on Sunday last Messrs. Emms and Veitch addressed an audience of between four and five hundred persons. We would earnestly appeal to all Spiritualists to assist us in the distribution of literature at these meetings. Monetary assistance to procure tracts, &c., or old numbers of our papers, will be gladly welcomed by J. VEITCH, Sec., 44, Coleman-road, Peckham.

ZEPHYR HALL, 9, BEDFORD-GARDENS, SILVER-STREET, NOTTING HILL GATE. — On Sunday morning last Mr. Earl gave a very thoughtful address on "The Teachings of the New Church versus Spiritualism." The address was much appreciated. In the evening the hall was crowded to hear Mr. Robert J. Lees on the question "Is Spiritualism of the Devil?" The audience appeared greatly interested all through the evening, listening attentively to the excellent discourse. Miss Nellie Smith sang a song entitled "The Tideless Sea," in a very efficient manner. Next Sunday morning at eleven, Mr. Horstead, address on the question, "Ought Spiritualists to Smoke or take Intoxicating Drinks?" Afternoon at three, committee meeting; evening at seven, Mr. Darby and other speakers. Special singing during the evening. Tuesday at eight, séance at 10, The Mall, Notting Hill Gate. Friday at eight, séance at 16, Dartmoor-street, Notting Hill Gate. — W. O. DRAKE, Hon. Sec.

GLASGOW. — Mr. G. Walrond delivered a lecture on "Spiritualism: its History, Philosophy, Facts, and Teachings," to the Jewish Young Men's Association on Sunday evening, March 24th; their club-room being crowded in every corner. The lecturer was enthusiastically received, and marks of approval were continually bestowed during the delivery of the address. At the close, Mr. James Robertson, the President of the Glasgow Association of Spiritualists, spoke on Spiritualism, followed by the guides of Mr. David Anderson, who offered some appropriate remarks on Judaism in general and its connection with Spiritualism. Mr. Walrond's lecture has opened up a decided spirit of inquiry among the Jewish fraternity. Several members were present at the Spiritualists' Hall on Sunday, and again at the hall on Thursday, when the spirit guide of Mr. Walrond spoke of "Spiritualism as the Saviour of the World," preceded by an inspirational address through Mr. J. Griffin. The several Jewish papers contained favourable notices of Mr. Walrond's discourse.

THE paragraph in last "LIGHT," p. 164, should have stated also that Mr. Barker had previously presented a copy of *The Perfect Way* to each of the five public libraries of Sheffield.

## TRUE FAME.

Unto each man his handiwork, unto each his crown,  
The just Fate gives;  
Whoso takes the world's life on him and his own lays down,  
He, dying so, lives.  
Whoso bears the whole heaviness of the wronged world's weight  
And puts it by,  
It is well for him suffering, though he face man's fate,  
How should he die?  
Seeing death hath no part in him any more, no power  
Upon his head;  
He has bought his eternity with a little hour  
And is not dead.  
For an hour if ye look for him, he is no more found  
For one hour's space;  
Then ye lift up your eyes to him and behold him crowned,  
A deathless face.  
On the mountains of Memory, by the world's well-springs  
In all men's eyes,  
Where the light of the life of him is on all past things  
Death only dies;  
Not the light that was quenched for us, nor the Deeds that  
were,  
Nor the ancient days,  
Nor the sorrows not sorrowful, nor the face most fair,  
Of perfect praise.

A. C. SWINBURNE,  
(From *Super Flumina Babylonis*).

## TO CORRESPONDENTS.

It seems desirable to make clear that any facts communicated to a Society or journal cannot be printed in "LIGHT," and should not be sent to us. All records sent, moreover, must be accredited by the name and address of the sender, and will gain in value by the attestation of witnesses.

The Editor begs respectfully to intimate that he cannot undertake to return rejected MSS. If accompanied by stamps to pay postage in case of its being deemed unsuitable for publication, he will use reasonable care in re-posting any MS.

It will ensure despatch if all matter offered for publication is addressed to the Editor of "LIGHT," 2, Duke-street, Adelphi, W.C., and not to any other name or address. Communications for the Manager should be sent separately.

He also begs respectfully to intimate that he cannot undertake to prepare for the press communications that are not suitably written. He begs his correspondents to see that all articles and letters forwarded are written on one side of the paper, are ready for the printer, and are of moderate length. Those over a column in length are in danger of being crowded out.

E. M. (Plymouth). — Many thanks. Shall have attention.

"N. C." and "OBSERVER." — We will endeavour to find room next week.

E. MONEY (Monte Carlo). — The whole question has been well threshed out in "LIGHT" and elsewhere. We send you by post the information you require.

"ONE by one facts and processes in Nature's workshops are permitted to find their way into the exact sciences, while mysterious help is given to rare individuals in unravelling its arcana. It is at the close of great cycles, in connection with racial development, that such events generally take place. We are at the very close of the cycle of 5,000 years of the present Aryan *Kalippa*; and between this time and 1897 there will be a large rent made in the veil of nature, and materialistic science will receive a death blow." — MADAME BLAVATSKY'S *Secret Doctrine*, Vol. I., p. 612.

"HAD religion not been wrapped up in mysteries and enigmas it would have been too powerful. It would have checked the progress of humanity. The wisdom of God, which is wiser than men, has veiled it, and thrown it into confusion to weaken, or to moderate, the priestly power, until man be prepared to receive the final truth, which is the exposition of the riddle of Samson: 'Out of the devourer came forth good, and out of strong sweetness.' Out of evil comes good, out of the mystery of iniquity comes the everlasting mystery of truth and justice. It is right that one seek to check the folly of another, and that infidels check them all till the great *éclaircissement* takes place." — JAMES SMITH'S *The Coming Race*, p. 133, Vol. I.

"THEY are numerous, those superficial minds for whom nothing can be produced by natural forces outside of facts observed long ago, consecrated in books and grouped more or less skilfully with the help of theories whose ephemeral duration ought by this time to have demonstrated their insufficiency."

"I do not pretend to contest the possibility of invisible beings, of a nature different from ours and susceptible of moving matter to action. Profound philosophers have admitted it in all epochs as a consequence of the great law of continuity which rules the universe. That intellectual life, which we see starting in some way from non-being and gradually reaching man, can it stop abruptly at man to reappear only in the infinite, in the sovereign regulator of the world? This is little possible, therefore I no more deny the existence of spirits than I deny soul while trying to explain certain facts without their hypothesis." — A. DE ROCHAS.